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## ABSTRACT

Hebrew and Arabic books and articles selected during the period of December 1970 to March 1971 are part of a collection of volumes comprising annotated bibliographies that include author and publishers indices for each abstract written in English. The volume is divided into two parts: 1) includes items on Foundations of Education, The Educational Ladder, Teaching-Learning Process, Educational Frameworks, Administration of the Educational System, Teaching of Various Subjects, and Jewish Education in the Diaspora; and, 2) is a section on abstracts of articles on a particular Kibbutz assembled in a book translated into English, "Ways in Collective Education." The abstracts cover most of the twenty-three articles by Adah Yaguri, a former educationalist in the kibbutz, and sixteen articles by different authors which appear in the book. The above material focuses upon problems special to the kibbutz as a whole. For other volumes see: ED 027 806; ED 032 995, ED 037 820, ED 049 138, ED 049 139, and SO 002 338. (SJM)

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# **ISRAEL EDUCATION ABSTRACTS**

## **A Selected Bibliography**

**Vol.6 No.1 1971**

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**Jerusalem 1971**

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## ISRAEL EDUCATION ABSTRACTS

A Selected Bibliography of Current and Past  
Literature and Materials on the  
Philosophy, Policy and Practice  
of Education in Israel

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Items abstracted in this issue were received at the  
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March 1971-June 1971

CURRENT ITEMS SECTION  
(December 1970-March 1971)

## FOUNDATIONS OF EDUCATION

### *SuSyological*

#### *Theory and Practice*

1. ELEFANT, WILLIAM L. *The Theory and Practice of SuSyology.\**  
(A Contribution to the Mastery of Knowledge via the ISRA (Inter-Disciplinary and In-Depth Scientific Reading Analysis) System.) Jerusalem. January 1971. X + 20 pp.

The work presents a preliminary statement of the developing theory and practice of the new science of SuSyology and the new university discipline of Scientific Reading being propagated by its author in Israeli higher education. The interaction between the two is highlighted. The material is arranged in four main sections as follows:

Part I – Theoretical Formulations – highlights the development of the SuSy idea in its Israeli setting and traces it back to its American roots (specifically to Denver, Colorado, where the author majored in Education at the University of Denver). This section also points up SuSyology's involvement with modern educational theory and practice.

Part II – Recent Empirical Evidences – describes some SuSy products at both the university and the elementary school level, within Israeli-Jewish and Israeli-Arab education.

Part III – Further Probing of the Theory – reports on the effects and outcomes of the SuSy course of studies in reading, thinking, and teaching.

Part IV – New Understandings of the Reading Process – highlights five scientific reading logistics which are based on the findings of SuSyology. These and the discovery of the "Rg-genomenon," the author maintains, are the vital components leading to mastery of the various cognitive outputs of the SuSy system.

The introduction covers pp. viii – x. A list of the higher education institutions – Bar-Ilan University, the Jerusalem School of Applied Sciences, the Israel Ministry of Education and Culture Teacher Training Program, and the Jerusalem Torah College – in which the author has employed the SuSyology-ISRA system is given on p. iii.

The work is presented in the form of abstracts (19) and has been designed as an outline toward the preparation of a subsequent volume which will expand upon the supporting sources and data for the practices and ideas highlighted in the abstracts.

\* See this series, Vol. 5, No. 1, abstracts Nos. 16 and 17; Vol. 5, No. 2, abstracts Nos. 139–140; Vol. 5, No. 3, abstract No. 264.

### *The Educative Act*

2. ELEFANT, WILLIAM L. *The Educative Act in SuSyology Courses*. Jerusalem. 1971. 4 pp.

The educative act in SuSyology courses taught by the writer is described within the Coladarci frame of reference, as contained in his article "The Relevancy of Psychology to Education." The SuSyological educative act is discussed within the following major dimensions: purposes, procedures, measurement, evaluation, and information. Related materials are appended to illustrate the relevancy of SuSyology to education.

### *Scientific Reading via SuSyology*

3. ELEFANT, WILLIAM L. *Scientific Reading via SuSyology (Selected Case Studies)*. Jerusalem. 1971. 7 pp.

A collection of selected case studies on the impact of SuSyology and its contribution to the academic acceleration of Israeli university students enrolled in the 1970-71 courses in Inter-Disciplinary and In-Depth Scientific Reading (ISRA) of the Professional Literatures of Education and of Social Work at Bar-Ilan University which implemented the Elephant SuSy-ISRA teaching, learning, reading, and thinking strategies. Frequent reference is made to the initial difficulties which confronted the conventional-convergent reader in the course of his transition to the SRA (Scientific Reading Analysis) divergent reading system. Other key points refer to the new successes, outcomes, transfer, and challenges experienced by the student in both his personal and professional interests as a result of his training in SuSyology-ISRA. Case study No. 1 in this series is accompanied by two models illustrating graphically the learner's situation before and after his training in SRA.

### *Breakthroughs in Education*

4. ELEFANT, WILLIAM L. *SuSyology's Breakthroughs in the 7 R's of Education*. Jerusalem. 1971. 3 pp.

Reading, 'Riting, 'Rithmetic (formula making), Retelling, Relating (thinking), Restructuring (model making), and Researching are identified as the 7 R's of education at all rungs of the educational ladder which are witnessing initial breakthroughs with the application of the SuSyology principles and strategies in higher, secondary, and elementary education. Significant developments are taking place in the areas of a) "T'unei Tipu'ah" — education for the culturally disadvantaged, b) English as the second language for Israeli and non-Israeli college and university students, c) science education, d) the humanities, and e) Judaic subjects.

## THE EDUCATIONAL LADDER

### Secondary Education

#### The Reform

5. ZINGROV, Y. A Mixed Blessing? (Alyah v'kotz bah?) In: Ma'alot, Vol. 2, No. 1. September 1970. pp. 4-8.

The reform now being implemented in the structure of education in Israel has two aims: a) to reduce the prevailing gaps between the various classes in their prospects of social integration, and b) to raise the standard of instructional and educational achievements. As regards the latter aim, teachers are assisted by the grouping practiced in some subjects and by new curricula. The writer warns against the difficulty experienced in subjects in which there is no grouping. Teaching a heterogeneous class is a new departure in secondary education, and the teachers' training departments in the universities do not prepare students for dealing with the problem. Nor are veteran teachers accustomed to working under such conditions.

6. GAL-OR, YA'AKOV. Problems in Implementing the Reform in a Comprehensive High School (B'ayot b'vitzu'a hareformah b'tikhon makif). In: Hed Ha'inukh, Vol. 45, No. 22. 18 February 1971. pp. 10-11.

One of the chief aims of the reform in the structure of Israeli education has been the integration of the various communities. The writer describes a new school which has failed to achieve this aim, since the entire local population belongs to the same community whose social prestige is not high, and consequently the pupils display strong signs of communal inferiority. The school has also failed to solve the problem of the slow pupils, who need specially trained teachers which are not available.

#### Streams

7. SHOR, YITZHAK. A New Experiment in the Humanization of the Science Stream (Nisu'i hadash l'humanizatzyah shel ham'gamah hare'alistit). In: Hed Ha'inukh, Vol. 45, No. 22. 18 February 1971. p. 7.

In most secondary schools in Israel, studies in the higher grades are divided into two streams: a) the scientific (in which the emphasis is on the natural sciences and mathematics), and b) the humanistic (with the stress laid on the humanities and the social sciences). The current situation in Israel is that the more talented pupils, the source of the country's future leadership, are to be found largely in the former stream. In order to reinforce the humanistic elements in the education of these talented pupils, special "supra-stream" grades have been introduced as an experiment in the Hebrew University Secondary School, Jerusalem

(in which all pupils are above average). These grades are de facto scientific stream ones with the addition of topics on philosophy, Jewish thought, and the social sciences). The new stream's first course will end this year.

### *The Teacher-Educator*

8. HAGORNI-GREEN, AVRAHAM. *The Educator and His Class in the Secondary School* (Ham'hanekh v'khitato b'vet hasefer hatikhon). In: Ma'alot, Vol.1, No.8. May 1970. pp.4-11.

Since most teachers do not find time to deal with their pupils' personal problems, a "teacher-educator" is appointed to each class. He is expected by the principal, teachers, parents, and pupils to take charge of the class and above all to guide it into making full use of all its potentialities so as to achieve success in its studies. To this end he has to make a judicious selection of allies from among the pupils. His first weekly lesson in the year should be devoted to a discussion on, and the election of, a pupils' committee, which should become a two-way channel of communication. The educator can increase his influence by home visits and by personal example.

9. GATER, MIRIAM. *The Educator and His Pupils* (Ham'hanekh v'tal-midav). In: Ma'alot, Vol.2, No.1. September 1970. pp.30-33.

The approach expressed in the previous abstract does not appeal to the present writer, since it is based on an attitude to education which sees it as a process of molding the pupils for social purposes that fall outside the scope of education and outside the sphere of the educand. The writer views education as a process of developing each pupil's potential. Hence no importance attaches to formal institutions such as a pupils' committee. Instead the educator's lessons should be informal and extempore meetings for a truly joint discussion of problems. However, most teachers are afraid to adopt this course.

### *Higher Education*

#### *Candidate Selection*

10. DORON, RINA. *The Use of Metric and Non-Metric Techniques in the Guidance and Selection of Candidates for Higher Education* (Hashimush b'shitah metrit uv'shitah al-metrit l'shem b'rerah v'hekhven shel talmidim l'limud gavoha). In: Megamot, Vol.17, No.2. April 1970. pp.141-157.

The main purpose of this paper is to illustrate the application of two statistical techniques (non-metric and metric) in assessing the Israeli Matriculation Examinations (The "Bagrut" Examinations)

for the counselling, guidance and selection of candidates for the various faculties in Israeli Higher Education. The techniques are:  
1) Guttman Lingoes Smallest Space Analysis (SSA-I) (non-metric).  
2) Multiple Regression (metric).

By the SSA-I technique the original matrices of correlations between the bagrut scores and 'criterion' (mean score for each faculty) were used to produce space diagrams. These diagrams show pictorial representation of the relationships between all the variables (criterion as well as predictors). The Multiple Regression technique using the method of metric elimination produces weights for the 'best' predictors. These weights yielded multiple correlations ranging from 0.23 to 0.56 at the .05 level of significance. Before the elimination they ranged from 0.32 to 0.63.

Most predictors that were found to be "good" by the multiple regression analysis were also found in most cases to be located close to the criterion in the SSA-I technique. The results, however, are not necessarily identical. The study concludes that both techniques can be used in combination, where the SSA-I provides the necessary information for defining the minimal number of predictors derived from the multiple regression technique (in effect introducing a method of non-metric elimination).\*

#### *Foreign Student Perceptions*

11. CHEN, MICHAEL, RINA SHAPIRA, and HENRY HAUSEDORFF.  
*Acquaintance with Israelis and Attitude Changes among Foreign Students in an Israeli University* (Hitro'a'ut im Yisraelim v'shinu'i amadot etzel talmidim zarim b'universitah Yisraelit). In: Megamot, Vol. 17, No. 2, April 1970. pp. 158-165.

A survey on attitudes and attitude changes among foreign students was carried out at Tel-Aviv University among a sample of students attending a special one-year study program. Some findings:  
Foreign students tend to consider the Israeli student as friendly and generous, they also tend to spend a great deal of their leisure time with him. In addition, the foreign students reported that during their stay in Israel their attitudes in many areas changed profoundly.

Changes in attitudes toward Judaism and Israel, however, were unrelated to the amount of contact with Israelis or to the perception of Israelis as "friendly" people.\*

\* From the Megamot English Synopses.

## TEACHING-LEARNING PROCESS

### *Curriculum Areas*

#### *Mental Health*

12. KUBOVY, DEVORAH. *Teaching-Contents as a Means toward Improving Mental Health* (Hora'ah tipulit: tipu'ah b'ri'ut hanefesh b'emtza'ut tokhnei hora'ah). School of Education of the Hebrew University and the Ministry of Education and Culture, Jerusalem (1970). 153 pp.

Chapters of literature studied at school can be an aid in promoting mental health by increasing the children's comprehension of psychological processes and curtailing their tendency to repress "bad" feelings and thoughts. Five teachers volunteered to test this approach for one year, and the book describes both their problems (which chapters are suitable for 2 comprehensive discussion in class? — to what extent may the teacher direct the discussion?) and the measuring of the results of the experiment (the pupils were examined in five tests, before and after the experiment, and were found to have progressed in the anticipated direction with no negative side-effects).

#### *National Education*

13. *Celebrating the Anniversaries of Settlements* (Yishuvim b'yov'lam). Circular of the Director-General, Ministry of Education and Culture, Jerusalem. 5731. No.5. January 1, 1971. p.2.

This year seven of Israel's settlements are celebrating their 80th, 70th, 60th, or 50th anniversaries. For each of these the Ministry of Education and Culture is publishing a booklet containing sources, stories, and pictures, by means of which teachers will be able to deal with these anniversaries in the educator's hour or in literature, geography, history, or civics lessons.

#### *Nature Education*

14. *Nature and Landscape Preservation Week*. (Sh'vu'a sh'mirat hateva v'hanof). Circular of the Director-General, Ministry of Education and Culture, Jerusalem. 5731. No.5. January 1, 1971. p.2.

The week 4—12 February 1971, has been proclaimed Nature and Landscape Preservation Week, the aim being to encourage the public in general and school pupils in particular to become acquainted with and to preserve the country's landscape. With this in mind, teachers are asked to give talks and to arrange excursions. The Nature Protection Society is prepared to assist schools by organizing trips to nature reserves and by providing film strips and lantern slides.

### *Social Education*

15. ELAZARI (NEHORAI), URI. On Social Education (Al ha'inukh ha'evrati). In: Ha'inukh, Vol. 43, No. 2. April 1971. pp. 163-171.

The article consists of a teacher's report on the ways in which he gives his pupils opportunities of learning how to criticize in a democratic society. To this end he also exposes himself to criticism, and teaches the pupils to express their criticisms in a cultured manner, the means for this being the class "diary" in which every pupil has the right (enjoyed also by the teacher) to ask, criticize, react, and even to answer, justify, and argue. A condition for the successful functioning of the pupils' institutions of self-rule is that these institutions be allowed to deal with the pupils' real problems. This is illustrated in the article, which points out the notable influence such a practice has had on both the social and learning climate of the class.

### *Education in Values*

16. STERN, E. Education in Values in the Religious School in Theory and in Practice. (Ha'inukh la'arakhim b'vet hasefer hadati lahalakhah ul'ma'aseh). In: Bis'deh Hemed, Vol. 14, No. 3 (December 1970). p. 131.

The great majority of the religious community in Israel is part of modern society (in the sociological sense), and neither wishes nor is able to be excluded from it. Accordingly the educator is charged with the difficult task of synthesizing the authority that characterizes religion and the permissiveness and democracy that distinguish the modern consumer society. This synthesis has to include components of apologetics, the relative dimension of which has to be carefully determined. To ascertain how educators fulfill this task in practice, an investigation was conducted in which the writer participated and in which 543 lessons in four subjects taught in religious eleventh grades were recorded and analyzed. The principal result of the analysis was that the teachers' treatment of values in general and of religious values in particular was minimal, consisting mainly of information or indoctrination without any attempt to involve the pupils by means of discussions.

17. RAKOVER, SAM S., YOEL YANON, AND RIVKA ARAD. Compliance to Religious Standards among Girl Students of Orthodox Highschools (Kiyum mitzvot hadat etzel talmidot datiyot). In: Megamot, Vol. 17, No. 2. April 1970. pp. 166-177.

The aim of this study was to examine factors affecting religious conformity amongst adolescent girls. The study concentrated on

the following variables: school, age group, ethnic group, and age of each subject.

The findings showed a progressive lessening of conformity with age; Ashkenazi girls were more religious than girls from the Eastern ethnic groups; the home had a far greater influence on the religious conformity of the daughter than did either the school or the age group. The study supports the claim that if the girl is under conflicting commitments requiring her to fulfill religious commandments, she will have a stronger tendency to stray from religious norms. These findings are based, in part, on contrasting the religious standard of the home, the school, the age group, and the effect of these contrasts on the girl herself. Likewise, the study shows that if the religious standard of the age-group is lower than that of the girl, there will be an influence on the girls in the non-conformist direction.

The study suggests that one should consider the parent and the school as factors promoting religious education and behavior, while age group, ethnic group, age of the girl, and her conception of the differential religiousness of these agencies as factors that are not primary promoters of religious behavior. These factors are capable of forming mechanisms which require from the girl commitments which stand in conflict with the religious commitments required by the home and the school, a conflict that can lead to religious non-conformation.\*

### *Guidance and Supervision*

18. LAZAROWITZ, REUVEN. *Guidance of Teachers in Post-Primary Schools* (Avodat hahanhayah b'vet hasefer ha'al-y'sodi). In: Ma'alot, Vol. 2, No. 1. September 1970. pp. 38-43.

Secondary school guidance-teachers, a new departure in Israel, are gifted teachers who devote one day a week to guiding beginner teachers and to helping them make the transition from the university method of teaching (with its theoretical lectures and expensive laboratory equipment) to the conditions of the secondary school. One of the means available to the guidance-teacher is to invite the teacher to visit his class. The writer suggests that the guidance-teacher should begin to comment on the teacher's work only after having become acquainted with the latter through several visits. The technical difficulty at present is that on the day of the visit there is insufficient time for the two to discuss matters. There is a need to institute study days and to introduce longer periods of advanced studies.

### *Measurement and Evaluation*

19. TAMIR, PINHAS. *How We May Derive the Maximum Benefit from the Matriculation Examinations* (Ketzad nukhal l'hapik to'elet meravit

\* From the Megamot English Synopses.

mib'hinot habagrut). In: Ma'alot, Vol. 2, No. 4. December 1970. pp. 36-42.

If teachers were to be supplied with feedback from the matriculation examinations, they would discover what points are important and should be stressed in teaching. The feedback should include the reliability of the test, the average achievements in each test item among the entire population and in each cluster of the test, a list of common mistakes, a selection of answers to open-ended questions, and the percentage of pupils which chose each of the optional questions. The teachers could also use specimen answers as subject matter for discussions.

#### EDUCATIONAL FRAMEWORKS

##### *Arab Education*

##### *In Israel*

20. PERES, Y. and NIRA YUVAL-DAVIS. The Influence of the Education Provided for Arab Pupils in Israel (Emdoteihem shel talmidim Arviyim k'lapei Y'hudim ukh'lapei Yisrael kim'dinah). In: Megamot, Vol. 17, No. 3. November 1970. pp. 254-261.

The paper discusses the influence of the school in a situation where its approach is opposed to the values of the social environment of its pupils. In the case under discussion, the pupils were Arabs and they received their education in Israel. A study was made of the central dilemmas confronting the provision of education to Arabs in Israel. The aim which Israel set for herself was: "To encourage loyalty to Israel without demanding a negation of Arab aspirations on the one hand and without permitting the growth of a hostile type of Arab nationalism on the other."

In order to ascertain how far this policy may be said to have succeeded, Arab pupils in secondary schools were tested on their attitudes towards various issues involving Arab-Jewish relationships, as well as relationships between Israel and the Arab states. Their answers were compared with those of their non-studying contemporaries and those of their parents. The answers tend to show that Israel has not succeeded in attaining the aim of strengthening the feeling of attachment of Arab pupils to the State.\*

21. AL-SALEH, MAZED. The Music Festival of the Western Galilee School Pupils (Almahrajam Almusiqa Algenaa'i Litulab Madares Aljaleel Algarbi). In: Sada Al-Tarbiya, Vol. 19, No. 1. January 15, 1971. pp. 11-12.

Pupils of the Arab schools in Western Galilee and Jewish pupils from Nahariyah held a song and music festival at which they presented various vocal, musical and dance items. The director

\* From the Megamot English synopses.

of the festival announced that in view of the success of the event, further combined musical gatherings by pupils of Arab and Jewish schools would be held on various occasions and at different places in the country in order to extend and deepen mutual understanding and friendship.

22. DAĀSAN, SHARIF. The Need of the Hour: A Reconsideration of Textbooks (Wajib Essaāh: Iāadat Ennather fi Kutub Etadris). In: Sada Al-Tarbiya, Vol.18, No.21. November 15, 1970. pp.4-5.

Whereas in the early years following the establishment of the State of Israel the Arab schools had no textbooks, at present these exist for all subjects and all grades, a large proportion of them being translations of Hebrew textbooks. After using them for some time and finding that they have shortcomings, Arab teachers are asking that these be rectified. They maintain that the translation is in literary Arabic which, differing as it does from the everyday language of the Arab pupil, makes it difficult for him to understand the contents of the books. Furthermore, the translations are faithful to the Hebrew original, so that the study material belongs to the world of the Jewish pupils. The textbooks also present out-of-date information, e.g., on the moon, written before man set foot on its surface.

23. A Second Arab Teachers' Seminary (Dar Thaniya Lilmuālimeen El-Ārab). In: Sada Al-Tarbiya, Vol.19, No.3. February 15, 1971. p.2.

The Ministry of Education and Culture has decided to establish in the neighborhood of the Triangle, in which there is the second largest concentration of Arabs in Israel, a second Arab teachers' seminary. The number of Arab pupils in Israel has been increasing from year to year and the Arab schools require twice as many teachers than the existing seminary can train annually. The Ministry is also thinking of opening classes for training Arab teachers in Hebrew seminaries, which would help to diversify their training.

24. HAMDAN, SLIMAN. Will Separating the Druze Teacher from the Arabid Section of the Israel Teachers' Union Solve His Problems? (Hal Binfisal Al-Muāalim Addurzi Āan Edaārah El-Ārabiya fi Naqabat El-Muāalimeen Tuhā Mashakiluhu?) In: Sada Al-Tarbiya, Vol. 19, No. 4. February 28, 1971. pp.11-12.

The various ministries have departments that deal with Arab and Druze affairs in Israel. Recently it was decided that members of the Druze community were no longer to come under the Arab departments but were to be dealt with by the various ministries on the same footing as the Jewish citizens, who serve in the Israel Defense Forces. In the present article the writer, a Druze

teacher, questions whether it is possible to draw a distinction between the Druze and the Arab teacher, since both work together in the same school, teach the same classes, and are under the same Arab supervisor. The writer maintains that it is the duty of every teacher to avoid sectarianism, and to foster harmony, understanding, and friendship among the members of all religions. Separation will only lead to the opposite. All teachers in Israel should belong to, and work under, one organization, without distinction or separation between a Druze, an Arab, or a Jewish teacher. In this way the teachers of all faiths and communities in Israel will raise up pupils who know no barriers of religion, of race, or of sex.

#### *In the Territories*

25. A University on the West Bank (Jami'ah fi Al-Dafeh). In: El-Mirsad. Vol.20, No.1047. March 11, 1971. p.6.

When Mr. Allon, the Minister of Education and Culture, recently visited Nablus (Shechem), he met local educationalists who asked that a university be established on the West Bank. According to their request, the Minister said that the initiative lay with them. The idea of establishing a university on the West Bank has met with the support of the authorities in Israel, while Israeli scientific institutions have expressed a desire to help in its realization. However, for fear that it may lead to a severance of the West from the East Bank, the Kingdom of Jordan is opposed to such a project.

26. ĀAMIRIH, MOHAMED. The First School of Midwifery (Awal Madraseh Lilqabilat). In: Al-Anba, Vol.3, No.740. March 22, 1971. p.2.

The past four years have seen an increase in the number of Arab women from the West Bank who wish to give birth to their children in hospitals, as a result of which there has been a growing demand for midwives. To meet this demand of the hospitals, a school of midwifery has been opened on the West Bank, the first of its kind there. Before the Six Day War young girls from the West Bank went to Amman for training in the profession, but this is no longer the case, nor do midwives trained in Amman come to the West Bank.

#### *The Culturally Disadvantaged*

27. ORTAR, GINA. A Comparison of the 1964 and 1970 Survey Examination Results in the Eighth Grades (Hashva'at totz'ot mivhan haseker b'khitot het b'5724 uv'5730). In: Baḥinukh Hay'sodi, Vol.2, No.6. December 1970. pp. 9-12.

In both 1964 and 1970 the Survey Examination\* included four easy reading passages that were very similar. The answers given in the two tests by the pupils defined as culturally disadvantaged were compared, the following being some of the results: a) in 1970 (in contrast to 1964) every pupil who attempted the questions managed to answer at least one correctly; b) the percentage of problematic pupils dropped from 30.3 % in 1964 to 5.0 % in 1970.

### *Immigrant Absorption*

28. CHEN, MICHAEL AND CHASYA PINCUS. The Social Integration of the Newcomer Pupil. (Hak'litah hahevratit shel hatalmid hazar). In: Megamot, Vol. 17, No. 3. November 1970. pp. 231—240.

The main theme of this study is the 'social role' of the newcomer pupil within the social system of the classroom. Following Parsons' analysis of social roles of a temporary duration — such as the 'sick role' — which are characterized by restricted capability and responsibility, the new immigrant pupil was similarly conceptualized as playing a role which is associated for a limited period of time with restricted social performance.

In terms of the above conceptual framework a study was conducted of the social integration of the new immigrant pupil. Four hypotheses were examined: 1) New immigrant pupils are more isolated and less self-confident than other pupils. 2) The transition from the restricted role of the stranger to a regular social role is sudden and complete. 3) This transition is associated with the acquisition of patterns of behaviour that are relevant to the school situation. 4) The change-over from the 'strange role' to a regular social role is associated with ritualized and formal types of behaviour. Accordingly, the social status of new immigrant pupils is conditioned to a greater extent by achievements in these areas than is the social status of other pupils. All four hypotheses were confirmed and the theoretical and educational implications are discussed.\*\*

### *Kibbutzim and Moshavim*

29. BANAI, YA'AKOV. Basic Principles in Israeli Education (Methods and Values in Education and in Instruction) (Ekronot y'sod bahinukh haYisr'eli (d'rakhim va'arakhim bahinukh uvahora'ah)). Tarbut V'hinukh, Tel Aviv (1970). 216 pp.

\* An achievement test taken by all eighth grade pupils in Israel whose principal object is to determine which pupils are entitled to reduced secondary school fees. A secondary purpose relates to evaluation of the education program.

\*\* From the Megamot English synopses.

Consisting of a collection of articles published in various journals during 1947—1970, the book sets forth the accepted principles of the collective agricultural settlement (hahityashvut ha'ovedet\*) which were stressed in the workers' educational trend (that functioned independently in Eretz Israel until the introduction of State education in 1953). The author contends that these principles, comprising work and halutzit (pioneering) among the children's community, against the background of the Jewish heritage and inspired by the vision of a just society, have validity also in State education. To realize these principles a selective training of teachers is required.

#### *Vocational Education*

30. WOLF, GAD. Self-Evaluation of Pupils in a Metal Workshop (Ha'arah-khah atzmit shel talmidim b'sadnat matekhet). In: Ma'alot, Vol. 2, No. 2. October 1970. pp. 21—22.

During an annual turnery course in the ninth grade, the pupils, asked to make an independent evaluation of their work, were given a table for reckoning the score for precision in executing each task. The pupils' evaluations were checked by the teacher, and in most instances both evaluations were identical or those of the pupils were stricter. This technique created among the pupils an honest approach to their work and a desire to improve their achievements, an acceptance of their scores, and an incentive to progress more quickly in the course as a whole.

#### *Youth Movements*

31. Youth Movement Activity in Educational Institutions (P'ilut t'nu'ot hano'ar b'mos'dot hahinukh). Circular of the Director-General, Ministry of Education and Culture, 5731. Special Circular No. 1 (September 1970). 4 pp.

The Ministry of Education and Culture will permit youth movements to be active in schools and help them in their work on condition that their aims do not conflict with the laws of the State and its Proclamation of Independence and that the pupils do not participate in party political activities. The schools will assist the youth movements by associating teachers with them, by permitting the movements to conduct propaganda among the pupils, taking into consideration the fact that they meet on Tuesday (or Wednesday) afternoons, and allowing pupils to attend school in the uniform or with the insignia of the various movements.

\* The comprehensive name for kibbutzim and moshavim.

## ADMINISTRATION OF THE EDUCATIONAL SYSTEM

### *Foundations (in General)*

32. GLAZMAN, NAFTALI. *The Foundations of Educational Administration in Israel — the Practical Aspect of the Discipline* (Y'sodotav shel minhal ha'inukh ba'Aretz — ha'aspekt hama'asi shel hadistziplinah). In: Ma'alot, Vol. 2, No. 6. February 1971. pp. 42—46.

Three aspects of educational administration may be distinguished in Israel: a) the administration in the school (that of the teachers, the other personnel, and parents); b) the administrative arm of the educational system, or the Ministry of Education and the educational departments of the Local Authorities (organization, laying down curricula and procedures, the appointment of teachers and principals, current financing); c) the specific aspect of the general public administration which is expressed by the Government, the Knesset, the Local Authorities, various public bodies, and the political parties (legislation, long-term planning, meeting the budget, and determining the system of labor relations).

### *Civil Defense*

33. *Civil Defense in Educational Institutions (Standing Orders in Accordance with the Directives of the Civil Defense Headquarters)* (Haga b'mos'dot hinukh (hora'ot keva b'hetem l'hanhayot mifkedet rosh haga)). Circular of the Director-General, Ministry of Education and Culture, Jerusalem. 5731. Special Circular No. 2 (December 1970). 70 pp.

Intended as a guide for educational institutions, the circular sets out the principles of civil defense, its organization within the national educational framework, and its operation in time of peace (against possible natural disasters) and during a state of emergency. It also contains a list of technical defense aids. Among the ten appendixes, one deals with instructions to pupils, another with various standards, and another with a civil defense filing system for schools.

### *Data Processing*

34. *Data File of Post-Elementary Educational Institutions* (Kovetz n'tunim shel mos'dot ha'inukh ha'al-y'sodi). Circular of the Director-General, Ministry of Education and Culture, Jerusalem. 5731. No. 5. January 1, 1971. p. 3.

The Ministry of Education and Culture is to computerize the data required for organizing the various examinations and the payment

of graded tuition fees. For this purpose a census will be taken, after which schools are to report only changes that have occurred, so that it will be possible to discontinue the annual census hitherto conducted by the Central Bureau of Statistics.

### *Financial Procedures*

35. Financial Instructions for Elementary Schools (Hora'ot b'inyanei k'safim l'vet hasefer hay'sodi). Circular of the Director-General, Ministry of Education and Culture, Jerusalem. 5731. Special Circular No.3 (January 1971). 18 pp and Appendixes.

The aims of the instructions are to introduce a uniform financial procedure, separate various types of income and expenditure, and institute a simple and accurate system of recording all financial operations. It is hoped that the instructions will assist in establishing proper administrative arrangements that will comply with the requirements of control and prevent confusion and negligence. Besides an introduction, the circular has three chapters: Sources of the finances, The school budget, Bookkeeping in the school. Eight examples of the bookkeeping system are given in the appendix.

### *Textbooks*

36. Textbooks and Manuals (Sifrei limud v'sifrei ezer). Circular of the Director-General, Ministry of Education and Culture. Special Circular No.4 (5713) (February 1971). 40 pp.

As in every previous year, principals have again been asked to ensure that the textbooks for the coming school year are selected only from the approved list and that all pupils in a class have the same edition so as to prevent confusion. In order that a textbook may be used for several years, authors whose books are included in the approved list may issue a new edition only with the consent of the Ministry of Education and Culture. There is, however, an innovation: a few authors have been asked to prepare a new edition of their textbooks, provisionally included in the 1971/72 list only.

## **TEACHING OF VARIOUS SUBJECTS**

### *In General*

37. HALEVI, MESHULLAM. Improvements in Teaching – Methods and Models (Shipurim b'hora'ah – d'rakhim ud'gamim). Y. Bronfman, Tel Aviv (1970). 161 pp.

Consisting of a collection of articles published during the course of several years as parts of a predesigned project, the book contains six chapters: the teacher's preparation (the year's curriculum and its implementation; the teacher's work book); Fixed points in the lesson (the author suggests three: the moment of rote-learning, of independent work, of self-testing); learning activities (a proposed taxonomy), independent work (reproductive questions; activism in teaching poetry); unconventional homework; didactic principles – theory and practice (demonstrating the application of these principles in structuring lessons).

#### *Arts (Plastic)*

38. Drawing and Art Education in the Intermediate Division in State and State Religious Schools (Proposed Curriculum) (Tziyur v'hinukh omanuti bahativat habenayim b'vet hasefer hamamlakhti v'hamamlakhti-dati (hatza'ah l'tokhnit limudim)). Ministry of Education and Culture, the Drawing and Art Education Curriculum Committee (Jerusalem, 1971). 29 pp.

The curriculum, which aims at encouraging pupils to relate both actively and passively to works of the plastic arts, sets out 66 proposed lessons, covering the following eight topics: line, color, graphics, sculpture, ornamentation, free drawing, architecture, various techniques. The teacher is permitted to change the order of the material or to teach only some of it. In each proposed lesson stress is laid on the activities of both the teacher and the pupils, on additional subject matter for optional lessons, and on achievements and homework.

#### *Biology*

39. TAMIR, PINHAS. How Biology Teachers in Israel Test their Pupils (Ketzad bohanim morei habiyologyah ba 'Aretz et talmideihem). In: Ma'alot, Vol. 2, No. 6. February 1971. pp.35-41.

A recent survey has revealed that during the past five years a revolution has taken place in the methods of evaluation employed by teachers. Whereas previously the open-ended question predominated in their tests, an increasing number today use the multiple-choice question. Of those surveyed, 40% are still opposed to taking test-items from external sources, while some 50% do not include an analysis of texts or the planning of experiments in their tests. About 70% of the teachers in the ninth and tenth grades (and about 50% in the eleventh and twelfth grades) do not give practical laboratory tests. By instruction and demonstration it may be possible to implement these techniques more widely.

40. TAMIR, PINHAS. The Oral Examination in the Matriculation Practical Examination in Biology (Hab'hinah b'al peh b'misgeret b'hinat habagrut hama'asit babyologyah). In: Ma'alot, Vol. 1, No. 8. May 1970. pp. 32-34.

An oral examination is extremely subjective, but there is room for it provided that it is not given much weight in determining the final score. The article reports an experiment conducted within the framework of such an examination: BSCS pupils were given prior notice that for the oral examination they were to prepare a free talk on 10 plants or 10 animals or 5 of each. The questions put were of the type that are difficult to ask in writing, hence the justification of adopting this form of examination. Five examples of these questions are given in the article, among them: "Compare a certain animal with a certain plant," and "Classify, as you wish, the list you have prepared into a number of categories."

#### *Crafts — General*

41. General Crafts for Girls in the Intermediate Division in State and State Religious Schools (Proposed Curriculum — Experimental Edition) (Ha'umanuyot hak'laliyot shel habat bahativat habenayim b'vet hasefer hamamlakhti v'hamamlakhti-dati (Hatza'ah l'tokhnit limudim — mahadurat nisu'i)). Ministry of Education and Culture, Curricula Unit, Jerusalem (1971). 19 pp.

Intended for all girls in all streams in the intermediate division, the curriculum centers on textiles and aims at imparting the ability to design clothes and to care for the home and the basic knowledge required for this. There are two required courses (sewing and weaving) and three optional ones among them (basket-work and knitting), each presented in tabular form under the following headings: the name of the activity (such as, sewing by machine), the number of lessons devoted to it, illustrations of products, materials, apparatus, the details of the activity, the work process, technical terms.

#### *Crafts — Technical*

42. Technical Crafts in the Intermediate Division in State and State Religious Schools (Proposed Curriculum) (Ha'umanuyot hatekhnuyot bahativat habenayim b'vet hasefer hamamlakhti v'hamamlakhti-dati (hatza'ah l'tokhnit limudim)). Ministry of Education and Culture, Curricula Unit, Jerusalem (no date). 10 pp.

In this curriculum, to be taught in the seventh, eighth, or ninth grade, the emphasis is laid not on producing a certain article but

on learning the process in its entirety. Most of the booklet is devoted to a detailed description of the course's seven aims, which are as follows: identifying materials according to their properties; the correct use of tools; the rational organization of the work; reading the usual signs and symbols; observing the safety rules; evaluating the quality of the work; making, according to instructions, a simple article (from wood or metal). Some instructional activities for working wood and metal are also given.

### *Domestic Science*

43. Domestic Science in the Intermediate Division in State and State Religious Schools (Proposed Curriculum) (Kalkalat habayit bahativat habenayim b'vet hasefer hamamlakhti v'hamamlakhti-dati (hatza'ah l'tokhnit limudim)). Ministry of Education and Culture, Curricula Unit, Jerusalem (1971). 22 pp.

Regarding the family as a social unit concerned with the welfare and happiness of society, domestic science seeks to foster the means whereby family life can be reinforced in a changing world. The subject covers diet, clothing, home management, housing, family and social relations. These areas are set out in four courses, two required and two optional, the latter being intended to provide girls with information about the possibility of taking up the subject as a profession.

### *English*

44. Bulletin for English Teachers (Alon l'morim l'anglit). Ministry of Education and Culture, Pedagogic Secretariat. No. 7, December 1970. 7 and 47 pp.

Among the ten items in the bulletin are: principles of teaching reading; objective tests; problems of the Hebrew-speaking person in learning the English pronunciation; proposed learning-contents "interesting" to slow pupils in the eighth grade.

45. English in Elementary Schools (Proposed Curriculum – Second Experimental Edition) (Anglit b'vet hasefer hay'sodi (hatza'ah l'tokhnit limudim-mahadurat nisu'i, bet)). Ministry of Education and Culture, Jerusalem (1970). 59 + 5 + 10 pp.

How this edition differs from the first one (abstracted in this series, Vol. 3, No. 3,\* pp. 16-17, abstract No. 139) is not mentioned, but a comparison between them reveals that:

a) in the present Hebrew introduction there are two main changes:

i) the standard American and British English usages have been added to the criteria for selecting patterns of grammar for the curriculum; ii) instead of the earlier required vocabulary of 600 words (in the fifth and sixth grades), the present edition has only 450, the remaining 150 being left, according to the learning situations, to the teacher's choice (or that of the author of a textbook) from recommended frequency word lists.

b) In the English section 56 patterns of grammar are recommended (as against 59 previously). Whereas in the first edition the division between the patterns for the fifth grade and those for the sixth grade was categorical, the present one gives 7 patterns which may be taught to either grade.

### Hebrew

46. GILLES, MIRIAM. White on Black (A Method of Remedial Reading Based on a Limited Vocalization) (Lavan al shahor (shitah lik'ri'ah m'takenet al basis shel nikud m'tzumtzaam)). In: Bis'deh Hemed, Vol. 14, No. 3. (December 1970). pp. 172-174.

In the prevailing system of Hebrew vocalization\*\* each vowel has 2-3 graphic signs, the similarity between which is sometimes the source of the problems of children who experience difficulty in reading. The article describes a method whereby such children are enabled, as a first stage, to read texts vocalized with a limited number of vowels, each of which is assigned a single graphic sign chosen from the conventional ones but differing graphically as much as possible from the others.

### History

47. G'NIZI, HAYIM. Teaching the History of the United States in Secondary Schools (Hora'at tol'dot Artzot Hab'rit b'vet hasefer hatikhon). In: Ma'alot, Vol. 2, No. 3. November 1970. pp. 27-30.

Although recognizing the fact that since World War II the USA has become one of the great powers in the international arena, the usual textbooks nevertheless devote much more space to the history of Europe. Analyzing a textbook used in secondary schools, the writer finds that it is not surprising that pupils are better informed about Europe than about the United States, the source of this shortcoming being traceable, so he contends, to the departments of history at the universities.

\* The master index in Vol. 4, No. 1, p. 84, s. v. English, is to be corrected accordingly (i.e., No. 3 instead of No. 2).

\*\* The Hebrew alphabet consists of consonants, the vowels being indicated by dots placed above, within, or below the consonants and by strokes below the consonants.

### *Jewish Thought*

48. STEINSALTZ, ADIN. Teaching Jewish Thought (Hora'at maḥashevet Yisrael). In: Ma'alot, Vol.2, No.3. November 1970. pp. 4-7.

Taught as a subject in the religious, and as a minor subject in the general, secondary schools, this topic Jewish Thought (maḥashevet yisrael) is attended with many problems: the language is difficult, the issues are remote from the pupils, the general philosophical background is not learnt in the secondary school, and the fragmentary method of teaching destroys the last vestige of any interest that could be aroused in the subject. In the writer's opinion the solution lies in concentrating on one method, to be learnt thoroughly, while recognizing the existence of other methods.

### *Literature*

49. RIVLIN, A.E. An Introduction to Didactics: Teaching Literature in Secondary Schools (Mavo l'metodikah: hora'at hasifrut b'vet hasefer hatikhon). Pedagogic Department, Tel Aviv University. 1970. 76 pp.

The thirteen chapters of the book, which consists of a series of lectures delivered by the author, include the following:  
Expectations of a teachers' training course in teaching literature;  
What is method? Didactics? The teaching of literature? Stages in studying a literary work; The framework of the lesson;  
An analysis of a curriculum.

### *Mathematics*

50. LISSY, ABBA. On Developing Mathematical Thinking (Al pitu'ah haḥashivah hamatematit). In: Haḥinukh. Vol.43, No.2. April 1971. pp.97-107.

One of the trends characteristic of the reform movement in the teaching of mathematics (in the world and in Israel) is the adoption of the view of Piaget and his school on the nature of mathematical thinking, a view that sees numbers and mathematical laws as abstract and absolute. By contrast, the natural sciences need mathematics as an ancillary instrument for a relative description of concrete phenomena. The demand which has issued from the natural sciences for a more intensive mathematical education has achieved the opposite result, for the mathematics is in an approach that is opposed to the ways in which it is used in the sciences. Instead of the two-stage method (from the concrete to the abstract) in the teaching of mathematics, the writer suggests a return to the three-stage method: from the concrete,

through the abstract, to the synthesis, i.e., the solution of dimensional number problems.

### *Reading*

51. NITZANI, E. Achievement Tests in the Southern Region in the 1968/69 School Year (Mivhanei hesegim bim'hoz hadarom bish'nat halimudim 5729). In: Bahinukh Hay'sodi, Vol. 2, No. 6. December 1970. pp. 13-52.

Standardized reading comprehension tests were given at the end of the 1968/69 school year in all 237 second grades and 48 sixth grades in the southern region. For the former the test may have been extremely easy or the standardized norms outdated (having been laid down or published in 1966). A similar position was found to exist with regard to grades 6 in schools for the culturally disadvantaged, while the achievements of grades 6 in non-disadvantaged schools (called "established" by the Ministry of Education and Culture) were average or below average. A comparison with the achievements measured in 1960 shows that there has been progress in all types of schools.

## *JEWISH EDUCATION IN THE DIASPORA*

### *Yesterday*

52. LEONIE, ELIEZER (Editor). Volozhin. The Organizations of Former Residents of Voloshin in Israel and in the United States, Tel Aviv (1970). 679 + 35 + 47 pp.

During the 19th and at the beginning of the 20th century, a yeshivah, which was a great spiritual center of Judaism, existed in Volozhin, a small village in Russia. Consisting of a collection of documents, photographs, and also excerpts of poetry, the book describes the yeshivah and the village from various aspects, such as education and art, characters and types, under the Soviet regime, during the Holocaust.

### *Today*

53. ADAR, ZEVI. Jewish Education in Israel and in the United States of America (Hahinukh haY'hudi b'Yisrael uv'Artzot Hab'rit). Gome, Tel Aviv (1970). 277 pp.

The author surveys and compares 11 Jewish educational frameworks, 6 in Israel (State General, State Religious, Independent Religious, Secondary School Yeshivot, Yeshivot with no secular studies, Hashomer Hatza'ir Institutions) and 5 in the United States (Conservative, Yeshivot with no secular studies, Institutions of the Lubavitcher Hasidim, Orthodox, Reform). Comparing the two countries generally, he found in the United States an institutionalized separation between the Jewish and the general elements in education. He criticizes the "Jewish Consciousness" movement, seeing in it an anti-educational indoctrination.

SPECIAL<sup>\*</sup> SECTION  
on  
Ways in Collective Education  
(1970\* - 1971)

\* Date of earliest abstract in this section.

### INTRODUCTION

The first collection of abstracts on education in the kibbutz appeared in Vol. 3, No. 1 of this series. The purpose of this second collection on the same theme is not to cover the intervening period, for the current writings on the subject have been included in almost every subsequent issue, but rather to give, besides the usual ration of current reporting on the subject, abstracts of articles on a particular kibbutz which have been assembled in a book entitled "D'rakhim Bahinukh Ham'shutaf"\* (Ways in Collective Education), have abbreviated to "D'rakhim."

Published in memory of Adah Yaguri, an educationalist in the kibbutz who died four years ago, the book comprises, in addition to personal recollections of her, some 23 articles which she had published in various journals, as well as 16 others written by different authors especially for the book. Presented here are abstracts of most of the articles in the collection. These introduce the reader to educational areas which are different from those given three years ago and which seldom appear in the usual educational literature, since they are specific to the kibbutz, such as the children's home (for the children live from infancy in special homes) and the children's nurse (who attends to the children in this home), while the conventional chapters (such as on parents, the school, the youth movement, mental health), discuss problems special to the kibbutz as a whole and not merely to its school.

\* Derekh, Shelomoh and Rinah Kalinov, editors: D'rakhim Bahinukh Ham'shutaf (Ways in Collective Education): A Wreath for Adah. Hakibbutz Ham'uhad Publishing House. (Tel Aviv, 1970). 316 pp.

## FOCUS AND CONTEXT

54. TABENKIN, YITZHAK. Aspects of Our Education (Sugyot b'hinukhenu)  
In: D'rakhim. pp. 135-141.

In the kibbutz itself as well as in kibbutz education, theoretical considerations have been made subordinate to the practical aims of educating the socialist, the Zionist settled on the land, and the kibbutz member. In this last area education has a vital role to play, since the kibbutz is not based on private property. Among the educational agencies in the kibbutz, the family sometimes exercises a decisive influence, for if it fails to cooperate in teaching of kibbutz principles, the work of the school and of the youth movement can be in vain. Teachers and children's nurses must be wholeheartedly dedicated to the kibbutz ideology, otherwise they are merely educational technologists. Many values which the first kibbutz generation sought to realize and did realize (such as collectivization, physical labor, socialism, Zionism) are accepted facts for the younger generation, and the function of education is to instil in the latter an appreciation of these values. The kibbutz's educational potential requires that the kibbutz be open also to children who need a framework outside their parents' home.

55. SEGAL, MORDEKHAI. Problems and Solutions in Kibbutz Education (M'vukhot ufironim bahinukh hakibbutzi). In: D'rakhim, pp. 142-154.

In summing up fifty years of kibbutz education, one can point to its achievements according to criteria both general (e.g., the kibbutz member's flexibility also outside the kibbutz) and specific (such as attachment to the kibbutz way of life). Yet this education has always been open to criticism and changes and is not without its problems even today. Whereas in the first days of the kibbutz movement there was a tendency to disparage the value of the family, as an educational factor, it has become clear that there is room for greater cooperation between the family and the children's home in many spheres, such as extracurricular activities (the author criticizes young teachers who, imitating what is done outside the kibbutz, regard themselves as educators within the limits of the school only), the Sabbath and festivals, planning the adolescent's occupation. At the outset, too, women in the kibbutz were delighted with the occupational equality which was now theirs (particularly since they were relieved of the task of looking after the children) but this has apparently been achieved at the expense of their femininity. The time has come for the women to preserve their feminine qualities no matter what work they do, and in this respect education can play a significant role.

56. YAGURI, ADAH. Some Basic Problems (Kamah b'ayot y'sod).  
In: D'rakhim, pp.36-40.

1. Various studies have shown that: a) the children's home is not a parentless institution; b) the percentage of disturbed and nocturnally frightened children is not larger than that outside the kibbutz (despite the fact that the statistical reporting in the kibbutz is complete); c) if the children's home is a disturbing factor, this is due either to the lack of a permanent children's nurse or, more commonly, to a conflict between the nurse and the parents. 2. Of late, conditions in the kibbutz have begun to give girls and their mothers a sense of frustration. This can be remedied by four agencies: the school (by creating opportunities for the development of natural tendencies), the youth movement (which stresses the equality of the sexes in the kibbutz), the mother (if she fully identifies herself with the kibbutz idea), and the kibbutz society as a whole.

57. YAGURI, ADAH. The Contents of Education in the School (Tokhnei hinukh b'vet hasefer). In: D'rakhim, pp.73-74.

a) Once we entertained the hope that the children would learn through the intrinsic motive, but this expectation has not been fully realized. Nor do they learn under compulsion. What is to be done so that all the children should have a thirst for knowledge, at present displayed by only a small proportion? b) The adults in the kibbutz work in the consciousness that the production of each individual becomes the property of all, a principle which should direct the children's work in class too. c) We fail to enrich the children's world of experience and emotions (and the music or the painting lesson is not the solution). d) Our children are incapable of concentrating on a book. Is this because they have no corner of their own? e) Is the easy atmosphere we are giving the children not preventing them from becoming toughened? We should, it seems, impose on children of all ages some task which calls for an effort on their part.

## **I. THE CHILDREN'S HOME**

58. YAGURI, ADAH. Toward Overhauling Our Education (L'vedek hinukhenu). In: D'rakhim, pp.29-35.

The central problem of education in the kibbutz is how to strike a balance between a flexible regard for existing conditions and a loyalty to basic values, two of which are dealt with by the author: a) the children's home. There are factors which adversely affect the homogeneity and stability that should characterize this home in which the children grow up, such as their being taken to their parents' rooms on the Sabbath and

festival nights; the lack of permanent and suitable children's nurses; the absence of harmonious cooperation between children's nurses and parents; b) the children's communal life. Whereas it was once held in the kibbutz that in order to learn what is a communal life it is sufficient to live one, it has since become clear that the children must be shown how to evince understanding and consideration for others and how to participate in team work.

59. YAGURI, ADAH. Our Children's Home (Bet hay'ladim shelanu). In: D'rakhim, pp. 71 - 72.

When educators ask for a budget to build a children's home according to certain specifications, they are told by the kibbutz members in charge of budgets that such a luxurious home is quite beyond the resources of workers and farmers. Rejecting this criticism, the author maintains that these specifications are intended to secure for the child an intimate corner within the group atmosphere, as well as conditions that make for pleasant meetings between parents and children and between children's nurses and teachers. A disregard of these principles because of financial limitations leads to an understandable yearning for the old ways of bringing up children.

60. ZVIKLASKI-SIMHONI, RIVKAH. Ways of Education for Infants (Darkhei haḥinukh bagil harakh). In: D'rakhim, pp. 177 - 182.

During the course of the years kibbutz babies' homes have passed through various stages of trial and error. From the outset the aim has been to have not an institution, as in the city, but a real home, and in this the kibbutz appears to have succeeded. At present babies' homes are based on the following principles: a) small groups (2 groups of 4 children each per home, with a children's nurse for each group); b) the child is not transferred from his home until he finishes the kindergarten, and only when he attends school does he go to live in the children's home; c) permanent children's nurses who together with the parents create a harmonious atmosphere; d) the children's homes are so planned, in consultation with architects, as to give the children the warm atmosphere of a home; e) consistent behavior in the children's homes, and an attitude of trust in and respect for the children.

61. Miscellany on Collective Education at Infancy (Yalkut haḥinukh ham'-shutaf bagil harakh). Hakibbutz Ha'artzi Education Department. January 1971. 114 pp.

Consisting of a collection of literary and research articles assembled for the Council of Hakibbutz Ha'artzi which was to deal with the subject, the miscellany was compiled by the movement's Education Department especially for the Council members,

who are not educationalists. In addition to the introduction, which states that this was the first time that such a council was to deal with the question of infants, the miscellany contains 16 articles, 15 of which had previously appeared in Hebrew or English in various professional journals, while the last one consists of the replies to a questionnaire circulated among the kibbutzim in anticipation of the Council meeting.

## II. THE CHILD CARE WORKER

62. YAGURI, ADAH. The Children's Community and the Children's Nurse. (Hevrat hay'ladim v'hamtapelet). In: D'rakhim, pp. 41-43.

Veteran children's nurses, without prior professional training, made the experiment of establishing a warm bond with the children such as would ensure their development and creativity. Only later was the correctness of this approach, which was accompanied with much trial and error, confirmed scientifically. Effective devices were the diary of the children's nurse, the diaries which the children were encouraged to keep, and personal talks. Proof of the success of the experiment lies in the fact that even when they were in the army, the young people still maintained contact with the children's nurses. Together with this bond, an attempt was made to encourage independence without its degenerating into anarchy, the fine balance between the two being not at all easy to sustain.

63. YAGURI, ADAH. On the Image of the Children's Nurse (Lid'mutah shel ham'tapelet). In: D'rakhim, pp. 44-47.

Formerly it was held that the function of the children's nurse for those of school-going age was to attend to the child's body only. Experience has shown, however, that it is the areas in which the children's nurse is active that determine the child's character, such as the formation of habits, the molding of attitudes to work and to the values of the kibbutz, and so on. It is therefore advisable that the nurse should meet the children not only in the children's home but also in their farm, and even in school (if she can teach a subject there). It should be insisted upon that children's nurses have professional training and take advanced courses and that certain criteria be laid down for the selection of candidates for the post: love of and respect for children, a tendency to self-criticism, a willingness to learn, and a view of the profession as a vocation.

64. YAGURI, ADAH. On Some Problems in the Work of the Children's Nurse (Al kamah b'ayot ba'avodat ham'tapelet). In: D'rakhim, pp. 48-51.

a) Adolescence. The children's nurse should be trained how to give an intimate sex explanation, which is a real need at this age. She should also serve as a "substitute address" for the child, who at this stage in his life tends to grow away from his parents. b) The sick child. In every children's home there is a ward for sick children who do not require hospital treatment. The regular children's nurse, who also attends to them, should constantly refresh her medical knowledge (so as to recognize symptoms which warrant summoning the doctor), and should remember that a sick child needs more than food and medicine. c) The problematic child. Many children's nurses succeed, even without professional training, in minimizing the problems of the child by natural intuition and by establishing a warm relationship with him.

65. HAGARI, ADAH. The Ideal Children's Nurse (Ham'tapelet har'tzuyah). In: D'rakhim, pp. 155 - 176.

Answers were given by 60 mothers (in a kibbutz) and 89 children's nurses to questions put to them on the actual and the ideal personality of the children's nurse. Some of the results were as follows: a) The mothers were 21 - 30 and the children's nurses 25 - 40 years old. b) In both groups the majority were born in Israel and in a kibbutz or had stayed in one for more than 5 years. c) 21% of the children's nurses had neither previous experience nor any formal training; 34% had both; 45% had previous experience but no formal training; 88% had experience also as mothers. d) To the question: What are the ideal qualities of a good children's nurse? - 80% of both groups answered personal qualities; 78%, the attitude to the children, 42%, the attitude to her occupation; 21.5% appropriate educational methods; 21%, a proper attitude to the parents. e) As regards personal qualities, the most important were held to be patience, serenity, devotion, good heart, warmth. f) 28% of the mothers attached importance to the attitude to the parents, as against 16% of the children's nurses; 45% of the latter held that the attitude toward the occupation was important, as against 35% of the former. No differences were found between the two groups as regards "personal qualities" and "the attitude to the children."

### III. PARENTS

66. YAGURI, ADAH. The Parents in Collective Education (Hahorim bahinukh ham'shutaf). In: D'rakhim, pp. 52 - 58.

The motives which led to the establishment of children's homes in kibbutzim were varied: freeing the women for a full participation

in the life of the society; providing the children with professional attention; liberating the children from the pressures of adult society. Although this method of attending to children is more than fifty years old, there are still things which every young settlement and every young family have to experience afresh: pregnancy and birth awaken deep-rooted instincts as well as the tendency to care for the children in a non-kibbutz manner. This demands that an attempt be made to create harmony between the young mother and those who come into contact with her. A correction that has been introduced over the years has been to get parents to take part in the conclusion of the day, that is, supper, the shower, a cradle-song or a story. But the buildings were not planned to hold all the parents and overcrowding led to problems. Later children's homes were built with this fact in mind. Other problems dealt with by the author are the participation of parents in the life of the children's home; children whose parents are away from the kibbutz; the children of new immigrants.

67. YAGURI, ADAH. The Small Child and His Parents (Hapa'ot v'horav). In: D'rakhim, pp. 59 – 63.

a) The young mother. Do we always know how to enter into the feelings of the young mother and help her to solve her problems? Our duty is to her too. b) The children's home – the parents' home. It is important that parents live the life of the children's home, this being at times a stabilizing factor, especially when a child moves from one home to another every few years. The children's nurse should know how to cooperate with the parents and not regard them as a disturbing element. c) The child's daily meeting with his parents. It is advisable that this take place out of doors amid nature. The parents should be made to realize the educational potentialities in the daily meeting. d) Putting the child to bed. Because of technical difficulties, some kibbutzim do not allow parents to help in putting their children to bed. This is a mistake. e) The broken-up family. Ways have to be found to minimize the suffering of the children of such a family.

68. YAGURI, ADAH. The Child in the Parents' Room. (Hayeled beḥadar hahorim). In: D'rakhim, pp. 64 – 68.

The child spends a small part of his free time every day in the home of his parents, who are the ones most capable of accepting him as he is. This gives them great power, and we must teach them to make intelligent use of it. The atmosphere in the room should be quiet and cultured, and the child should be allocated a special corner in which he can exercise his imagination and his drive for play. The time spent together with the children should be out of doors amid nature, on the farm. It is important that the Sabbath and festivals be given a special character and that the family unit

should not be built for long on one child or even on two. The parents should not be overwhelmed with too much psychology and should remember that the personal example is not limited to certain times but should characterize their entire conduct.

69. YAGURI, ADAH. The Family Room and the Mode of Life (Hadar hamishpahah v'tarbut haḥayim). In: D'rakhim, pp. 69 – 70.

We have an educational ideal and a way of life that has proved itself, thus enabling us to view frailties, aberrations, and failures with fortitude. Among these shortcomings the writer mentions: the conflict between the educational precepts imposed on the child and the behavior in the family room; neglecting the family meeting at the age of adolescence; neglecting education in formal manners in the home, which has not been realized, that natural good manners come of their own accord; the few children who treat a book as a friend and a guide. In all these the family, and especially the mother, can have a keen positive influence.

70. SAS, RAANAN. Survey on the Division of Functions between Parents and Educators in the Kibbutz (Seker al halukat tafkidim bein hahorim lam'-han'khim bakibbutz). In: Y'diot Lam'han'khim, No. 15 (35), December 1970. pp. 35-38.

The article consists of a technical report on a survey which had reached the stage of collection and processing of the data. The aims of the survey were to compare the different types of kibbutzim with regard to the division of functions among the various educational agencies; to find the causes for the behavior characteristic of these types; to discover the indicators for the tension between the different agencies; to find the indicators for the effectiveness of the different types. Conducted by the Kibbutz Education Research Institute, the survey covers forty kibbutzim which, belonging to different movements, are as representative a sample as possible.

#### IV. SCHOOL

71. SEGAL, M. Self-Awareness and Criticism (Hakarah atzmit uvikoret). In: Igeret Lam'han'khim, No. 40. February 1971. pp. 3 – 4.

While criticism is necessary and positive, kibbutz members go too far, so the writer maintains, in criticizing kibbutz education on the grounds that the pupils do not learn enough and hence do not take the national matriculation examinations. This non-participation is, in point of fact, due to a refusal to subordinate all secondary school studies to the requirements of a certificate. When the former Commander-in-Chief of the Air Force was

asked how kibbutz school graduates could be accepted as pilots without the matriculation certificate, he answered: "What they lack academically, we give them in the course of a few months. On the other hand, they have a certificate of excellence in three important non-academic subjects: resourcefulness, self-control in an emergency, and a capacity for team work." Teachers in institutes of higher education also state that students from the kibbutzim are remarkable for their serious attitude to their studies, their intellectual curiosity, and their capacity for thinking and judging.

72. YAGURI, ADAH. On the Heavy Burden (Al ha'omes). In: D'rakhim, pp. 75 - 77.

Secondary education (or continuation classes, as kibbutz educators prefer to call it) is built on studies, work, and group life. The question arises whether the children are able to bear this threefold burden. Are the three aims realized or do they all suffer? How can a balance be achieved between them? Should half a year be devoted to studies and half a year to work, or half a week to each? What should be the nature of the studies: liberal, vocational, agricultural, or comprehensive? As for the children's work, should it be done on a small farm of their own or integrated into the kibbutz?

73. STERN, SHIMON. On "Studying the Kibbutz" (Al "limud hakibbutz"). In: D'rakhim, pp. 210 - 217.

In the kibbutz this subject presents a problem, for whereas the adults attach great importance to it, the children belittle it. In the writer's opinion, this is not because of "spiritual laziness" but because of its contents and the manner in which it is taught, some teachers being inclined to content themselves with sermonizing, while ignoring doubts and perplexities. Both the method and the contents should be revised. In the kibbutz system the tendency is to emphasize political aspects from a historical viewpoint. More attention should be paid to present-day problems as well as to the humanitarian aspects of the kibbutz. In this connection the writer gives a proposed outline of a curriculum centering around the theory of alienation and the kibbutz as a laboratory for removing some of the features of estrangement characteristic of contemporary society.

74. OREN, MENAHEM. Humanism in Education (Humanizm bahinukh). In: D'rakhim, pp. 218 - 221.

Throughout the world the trend is toward a universal education whose humanism is tested by the lot of the deprived individual, a

philosophy which lays down that everyone with a low IQ is destined to a certain line of development being anti-humanistic. While there is a natural, indisputable inequality in man's abilities, this does not have to become an inequality of individual worth. In secondary education it is the common human factors which should be stressed rather than specialization. A suitable framework for solving this problem is the kibbutz school, one solution being to make labor an educational value in which all the youngsters (including the bright ones) participate.

75. ARGOV, AVRAHAM. How We Should Prepare our Children for the Future (Ket zad nakhin et baneinu likrat he'atid). In: D'rakhim, pp. 222 - 236.

Devoted mainly to analyzing the line of development of the kibbutz economy during the coming fifteen years so as to draw the necessary conclusions for education, the chapter gives several examples of one kibbutz's development during 1960 - 1966: the number of workers declined from 102 to 91, while productivity rose by 70% as a result of achievements in agrotechnology, mechanization, increasing know-how and expertise. From this, the author holds, three conclusions are to be drawn which are applicable to the school: a) the technique of independent study should be developed, this being necessary for any change of occupation, which is more usual in the kibbutz than in the city; b) the technique of study as team-work should be developed; c) some of the adolescents' work should be transformed from apprenticeship to school-directed work. The aim is not to train experts but to give the youth an understanding of the various processes by associating the theory learnt at school with practice.

76. SANDLER, DANNY. Education for an Active Culture (Hahinukh l'tarbut p'ilah). In: D'rakhim, pp. 237 - 242.

Whereas formerly the kibbutz struggled for its material and economic survival, today the focal point has shifted to the social and educational planes. As part of the modern technological society the kibbutz provides the individual with increasing leisure time. Mass communication media intrude forcibly upon such leisure; large groups of youths from affluent countries (hippies, beatniks), who feel a lack of purpose in life, frequently visit the kibbutz. The school has to immunize its pupils against these influences, so that the values of mass culture do not become part and parcel of the kibbutz youths' personality. Only by artistic activities can such an immunization be achieved.

77. BEN-GERA, ASHER. An Educational Experiment at Bet Keshet (Nusayon hinukhi b'Vet-Keshet). In: D'rakhim, pp. 243-248.

Opposed as it is to a regional secondary school, Bet Keshet has for a number of years succeeded, within the framework of the kibbutz itself, in maintaining a large variety of studies in small classes. In a class of 15–20 pupils there are 20–25 circles, most of which are based on the entirely free choice of each pupil. To enable lessons to be held in every subject and at every level, additional teaching staff had to be recruited, and it was found that adults who were not professional teachers were prepared to do part-time teaching under the prevailing circumstances of small classes of interested pupils. One result of this arrangement has been that pupils who had lost heart in the elementary classes in, for example, English were able to "master" the subject under the new conditions.

78. THE IHUD\* SOCIAL RESEARCH INSTITUTE. Homogeneity in the Post-Elementary School (Proposed Research) (Homogenizatziyah b'vet hasefer ha'al-y'sodi (hatza'at meħkar)). In: Y'diot Lam'han'khim, No. 15 (35). December 1970. pp. 38–43.

The regional schools are inclined to establish classes that are homogeneous in respect of the pupils' educability. There is, however, the fear that contrary to the kibbutz principle of equality, such an arrangement may create a social hierarchy. To find out whether this is indeed the case, a research program has been drawn up which will compare two schools in which there is homogeneity with two others that have heterogeneous classes. The central hypothesis is that if there is a connection between basic personality variables, such as intelligence or the need of achievement, and a series of variables, such as the motivation to learn, the status in the peer group, the value orientation then this connection is influenced by the homogeneous structure of the classes. The proposed research program details the dependent variables according to seven areas.

79. TZUR, DOV. Discussion on the Matriculation Examinations (Opening Lecture) (Diyun al b'ħinot habagrut (hartza'at p'tihah)). In: Igeret Lahinukh, No. 1 (36). April 1971. pp. 18–22.

The Israel Ministry of Education and Culture conducts two types of matriculation examinations which confer the right of entry to institutes of higher learning: a) "internal" examinations for secondary school pupils and b) "external" examinations for adults who study on their own or attend special courses. The examinations of the latter type are the more difficult, since those taking the former type of examinations are given "protective marks" (i.e., the teacher's final mark, that appearing on the certificate being the average between the "protective mark" and the mark obtained in the government examination) as well as the right to substitute a term paper for one of the examinations. Hitherto

\* One of the kibbutz movements.

the kibbutzim have made it possible for gifted and interested members to take the external examinations although these are relatively more difficult, the reason for this being that the schools which have "internal" examinations are extremely selective, whereas kibbutz education is in principle non-selective. (Hence, for example, some kibbutzim do not speak of "secondary school" but of "continuation classes.") Recently, negotiations have been conducted with the Ministry of Education and Culture on the introduction, for the entire kibbutz movement, of an intermediate arrangement between the internal and external examinations. This arrangement, which is to be tried out for the first time this coming fall, is intended to enable not merely outstanding pupils to obtain the right of entry to institutes of higher learning in Israel.

#### V. YOUTH MOVEMENTS AND SOCIAL EDUCATION

80. YAGURI, ADAH. *The Children's Community* (Hevrat Hay'ladim). In: D'rakhim, pp. 78 - 80.

While not an original kibbutz idea, a children's community as an independent commonwealth is best realized in the kibbutz, since there, it is based on a judicious balance between guidance and the children's growing independence. This process of inculcating independence is associated with fluctuations as also with various problems, such as the rise of "leaders" or "stars" who prevent others from giving full expression to their abilities. The community's most powerful instrument is the group discussion, which the patient educator can develop to a point where his intervention is completely unnecessary. An entire team of educators has an influence on the life of the community: the teachers, the matron,\* the youth movement instructor.

81. YAGURI, ADAH. *The Children's World and Adult Society* (Olam hay'ladim v'hahevrach habogeret). In: D'rakhim, pp. 81 - 82.

The children's community in the kibbutz is a miniature, but yet not an exact replica, of its adult society, the differences between the two being due to the fact that the latter has its shortcomings (even in a kibbutz) which youth naturally desires to rectify. Despite this, adult society apparently acts as a potent factor in education. With the growth in the number of individuals both within the children's communities and within the adult societies, a considerable gulf has been created between them. Accordingly the author suggests that efforts be made to involve the adults in the problems of education and in particular to intensify their awareness of both the negative and positive influence they have on the children's community.

\* In most Kibbutzim the children do not live with their parents but in the children's home run by a matron or a children's nurse. The author emphasizes the individual nature of the relations established between the matron and each child.

82. YAGURI, ADAH. The Hativah in the School (Ha "Hativah" b'vet hasefer). In: D'rakhim, pp. 83 - 90.

While the young people who as adults become integrated in the life of the kibbutz prove to be excellent craftsmen and devoted workers, they appear to be indifferent and even antagonistic to the problems of the kibbutz movement as a whole. To rectify this situation the "Hativah" (unit) has been established as a framework for adolescents within the youth movement (which is common also to non-kibbutz youth). The Hativah should (but fails to) cooperate with the teachers in planning activities for the youth and in getting the movement to have an influence on the studies. There are problems (discipline and individualism; guidance of the younger children) which the youth movement should solve, and functions (special and country-wide projects; a framework for criticizing the prevailing situation in the kibbutz) which it should fulfill. The author calls for the Hativah's participation in drawing up the school's curricula and in directing individual adolescents to vocational or higher education.

83. YAGURI, ADAH. A Decade of the Hativah (Im he'asor laHativah). In: D'rakhim, pp. 94 - 99.

The Hativah, a youth movement in the Kibbutz M'uhad settlements, was established in 1952\* on the initiative of two parties: on the one hand, educators at the headquarters of the kibbutz movement, and on the other, tenth grade pupils who "revolted" as a result of feeling a need for youth activities outside the framework of the individual kibbutz. Accordingly the achievements of the Hativah lie mainly in the sphere of country-wide projects: aid to recent settlements; a year of public service after two years in the army; joint excursions (involving several days' walking); the Hativah's journal. The members themselves run the Hativah's institutions.

84. YAGURI, ADAH. On the Ways of the Hativah (L'darkah shel haHativah). In: D'rakhim, pp. 100 - 104.

The Hativah is part of a country-wide youth movement which is common also to city youth and is known as Hano'ar Ha'oved V'halomed (The Working and Learning Youth Movement). When the Hativah was established, some feared that the kibbutz youth would be concerned only with their Hativah and neglect their ties with the parent movement, but what has taken place has been the exact opposite. The main problem, so the author contends, is a dichotomy which exists between a thin layer of leaders and the large body of adolescents whose activities are merely passive and directed.

\* This article was probably written in 1962. Dates of the individual articles written by the late Adah Yaguri are not furnished. (Editor).

85. YAGURI, ADAH. Talks with Instructors (Topics) (Siḥot im madrikhim (rashei p'rakim)). In: D'rakhim, pp. 105 – 108,

Among the topics is: It is the instructor's personality which is important, not what he says; individual efforts, not competition; children up to the age of adolescence are not yet ready for complete independence; every child needs both society and solitude; education for manners should aim at instilling an inner courtesy.

86. PERLIS, RIVKAH. The Educational Group at Adolescence (Hak'vutzah haḥinukhit b'gil han'urim). In: D'rakhim, pp. 201 – 209.

In an "educational group" in a kibbutz settlement, 20 – 25 children of the same age group live, are educated, and learn from their birth until they join the army at the age of 18. This situation is fraught with latent potentialities as well as dangers: there is no selection either in learning or in education, no voluntary choice by the child of any framework; there is the strong pressure of the age group. At adolescence a multi-age group comprising grades 10 – 12 is established so as to enable the adolescents to diversify their company to some extent. The lack of a choice affects the youth movement especially: every adolescent in the kibbutz becomes automatically a member of the kibbutz Hativah (= Unit) in the Working and Learning Youth Movement. While expressing no views on the suggestion that membership at least of a youth movement be voluntary, the author deals with the manner in which the youth movement can help to free the children from a local and provincial patriotism.

87. GAL, EHUD. The Way of Children (Derekh banim). In: D'rakhim, pp. 249 – 254.

Whereas youth movements in general are characterized by a revolt against the environment and against parents, that in the kibbutz educates the youth to continue in their parents' way of life. The impression is gained that, as a result of this, members of the movement become deeply attached to their own kibbutz but feel no bond with the kibbutz movement as a whole, which sometimes tends to undermine their faith in the kibbutz as a body charged with a mission and with maintaining certain values. The author goes on to describe various forms of activity of the youth movement in the kibbutz.

## VI. YOUNG PEOPLE

88. YAGURI, ADAH. On Youth Leaving the Kibbutz and on the Unity of the Generations (Al azivat banim v'al shiluv hadorot). In: D'rakhim pp. 109 - 112.

The main task of education in the kibbutz is to educate a generation that will be loyal to the kibbutz. Despite an overall success, there is one circumstance which troubles educators, parents, and kibbutz members: a small percentage of young people leave the kibbutzim, some enticed by a career in the city, others driven away by an uncompromising criticism from within. The author hopes that by giving public expression to the problem a solution may be found to it.

89. YAGURI, ADAH, Some Problems of Our Young People (Mib'ayot baneiunu habog'rim). In: D'rakhim, pp. 113 - 120.

For some years it has been the practice for kibbutz members, after being demobilized from the army (in which they excel as private soldiers and officers), to give an additional year's service in an immigrant settlement or in a youth movement, the assumption being that in the kibbutz the youth grow up in a "hot-house." The army is thus their first opportunity of becoming acquainted with the Israel outside the kibbutz, but the army is not the whole of Israel, and hence their additional year's service in an immigrant settlement or a youth movement. This project has apparently achieved its purpose. However, on returning home after three and a half years outside the kibbutz, the young person has to establish himself in work and in society. The problems raised by this are dealt with by the author.

90. YAGURI, ADAH. On the Function of the Youth Circles. (L'tafkidam shel hugei hano'ar). In: D'rakhim, pp. 121 - 128.

Since the young people experience difficulties in fitting back into the kibbutz on their return from the army, they have organized themselves in youth circles so as to facilitate their integration into the work and way of life of the kibbutz. What these circles do and how they function in these two spheres is described by the author.

91. To the University without a Matriculation Certificate (La'universitah b'li "t'udat bagrut"). In: Igeret Lam'han'khim (No. 40), February 1971. pp. 41-42.

Most kibbutzim are opposed to having the matriculation examination in the secondary school, since it not only subordinates for several years all studies to its attainment but also necessitates a

selection among the pupils to the detriment of those unable to pass the examination. A joint body of all kibbutz movements, called the Education Authority, has for some years been urging the institutes of higher education to admit, even without a matriculation certificate, gifted pupils who have completed their education in a kibbutz. This year, for the first time, 18 such pupils have been admitted to the Haifa University, after the first ones were accepted last year by the Technion Israel Institute of Technology, the only condition laid down being that they successfully complete a preparatory course conducted by the University.

## VII. MENTAL HEALTH AND SPECIAL EDUCATION

92. GILAN, YEHUDIT. Ways of Life in the Children's Home at School-Going Age (Or'hot hayim b'vet hay'ladim b'gil bet hasefer). In: D'rakhim, pp. 183 - 195.

To the twofold question whether one should fight against the lateness of children, and if so, how this is to be done, the author gives a positive, psychological answer to the first part: "the principle of reality" should overcome "the principle of pleasure." To the question how this is to be achieved, she gives a lengthy, indirect reply. Dealing with identification as a process which helps "the principle of reality" to gain the upper hand, she is opposed to the punishment and moral suppression of the child. She points to the fact that educators who have grown up in authoritative homes are unable to free themselves of this attitude, even though they assert that a permissive approach is the proper one for the kibbutz. The author gives examples, drawn from actual experience, of the reactions of various teachers (in the kibbutz) to collective disturbances, and those of various children's nurses to a child's refusal to help; of an enthusiastic teacher and one who has greater knowledge yet lacks enthusiasm. The author suggests that rules be laid down which the teacher should follow not as ideals but with an understanding of and a consideration for human weaknesses. Finally she deals educationally with meals in the children's home at the school-going age.

93. TAMIR, RIVKAH. The Problem of the Individual in Kibbutz Education (B'ayat hap'rat bahinukh hakibbutzi). In: D'rakhim, pp. 196 - 200.

In their preoccupation with the problems of the children's community, kibbutz educators forget that there are also individuals, each of whom deserve special attention. This has great importance in the kibbutz, where the child lives twenty-four hours a day in the children's community. The educator has to accustom both himself and the children to the fact that equality does not imply uniformity. Each child should receive what he needs. The author mentions a number of areas in which

this concept could be applied. Personal solicitude for the weak child; special attention paid to the closed child, even though he does not disturb the lesson— birthdays (it is sometimes difficult to have a party for every child, but the child whose birthday it is can be made to feel special, even without a party, by being allowed to choose the first lesson to be studied on his birthday); family celebrations.

94. NAGLER, SHEMUEL. Clinical Observations on Kibbutz Children (Tatzpiyot k'liniyot b'yaldei kibbutz). In: D'rakhim, pp. 262 – 269.

A cautious statistical comparison shows that the percentage of maladjusted kibbutz children (10%) is approximately the same as that in Britain and in the United States. There was a time when it was hoped that maladjustment would disappear in the kibbutz, since the socialization was in the hands of not emotional parents but objective educators. The conclusions of the kibbutzim's psychiatric station reveal that the tension between parents and children's nurses is one of the factors making for maladjustment. Other pathogenic factors are: the parents' personal problems, which have an effect on the children just as they do outside the kibbutz; the inability of a child, in conflict with his group, to find an alternative age group; symptoms of weariness displayed by adolescents at the excessive organization of their lives. Alongside these factors the author mentions several positive ones (prophylactic, remedial) to be found under kibbutz conditions, such as the cooperation which, without the usual sexual vulgarity, distinguishes the adolescents' bisexual community; the comparatively easy solution to the problem of orphanhood; the extremely rare incidence of delinquency.

95. SEGAL, MORDEKHAI. Special Education (Symposium of Educators) (Hahinukh ham'yuhad (siḥah b'kenes m'han'khim)). In: D'rakhim, pp. 270 – 271.

Several questions were raised by the speaker: How can we prevent special education from curtailing the responsibility of the general teacher? Is it proper that special education removes the child, either completely or partially, from his organic environment? Are we right in employing special education in the main only from school-going age (learning or behavioral difficulties)?

96. AYALON, MOSHEH. Special Education (Symposium of Educators) (Hahinukh ham'yuhad (siḥah b'kenes m'han'khim)). In: D'rakhim, pp. 271 – 272.

The conditions prevailing in the kibbutz have created a specialty called special education, the task of which is to conduct private meetings with the child who encounters difficulties and to establish around him such conditions as will enable him to rehabilitate himself. The special educators (who are generally women) need guidance, and this is an area in which the various kibbutz movements could cooperate.

97. VERA. Special Education (Symposium of Educators) (Haḥinukh ham'yuhad (siḥah b'kenes m'ḥan'khim)). In: D'rakhim, p. 273.

Describing her experiences as a special educator, the speaker stated that she has her workroom at a distance from the school. The smaller children accept her as a remedial teacher for those who have learning difficulties, although she also seeks to influence teachers and parents. For the adolescents the distance from the school is congenial. Nevertheless, to prevent the label "special" from being attached to any of the adolescents who come to consult her, she gave a lesson in school on infancy and on developmental psychology. Conducted informally, it provided an opportunity for raising personal problems, so that coming to discuss them with her afterward was considered a natural sequel to her talk in class.

98. YOSEFI, ḤAYIM. Special Education (Symposium of Educators) (Haḥinukh ham'yuhad (siḥah b'kenes m'ḥan'khim)). In: D'rakhim, pp. 273-274.

The special teacher's work is based on the acceptance of the child so as to establish a rapport and achieve a positive transfer with him. From this proceeds the child's free expression in painting and story-telling which enables the educator to help him to gain insight. Many functions are fulfilled by the special educator only because they are not performed by the general teachers, whose training should be improved.

99. NATAN, MIKHAEL. Special Education (Symposium of Educators) (Haḥinukh ham'yuhad (siḥah b'kenes m'ḥan'khim)). In: D'rakhim, pp. 274 - 276.

To the previous speaker's views, which suggest that the special educator is a therapist, the present speaker is opposed for two reasons: a) special educators have no training in therapy, and b) there is no distance between the special educator and the kibbutz community, of which he himself is a part. The speaker raised the question: what is the balance between acceptance and "demand" in the work of the special educator?

100. TUVIN, SHULAMIT. Special Education (Symposium of Educators) (Haḥinukh kam'yuḥad (siḥah b'kenas m'han'khim)). In: D'rakhim, pp. 276 - 277.

The work of the special educators has led them to the conclusion that many defects are due to the mistakes of children's nurses, theirs being an occupation which is still not given sufficient professional training in the kibbutz. The former speaker's objection to the special educator as a therapist is not altogether justified, for even in more developed countries use is made of the assistance of women aged 40 - 45 who have been successful in their family life.

101. GAVRIELAH. Special Education (Symposium of Educators) (Haḥinukh ham'yuḥad (siḥah b'kenes m'han'khim)). In: D'rakhim, pp. 279-280.

Sometimes the kibbutz community demands that a "special" child be sent away, and this without any objective justification, for, as we take pains to explain to the public, our function as special educators is to create conditions that make it unnecessary to send the child away from home.

102. HURWITZ, AMMI. Special Education (Symposium of Educators) (Haḥinukh ham'yuḥad (siḥah b'kenes m'han'khim)). In: D'rakhim, pp. 280-282.

Where the demand to send a child away is justified, the establishment of regional schools provides a practical solution to the problem: at every such large school there is a small clinic, which obviates the need for the child to travel long distances to the city while making it possible for him to be away from home for most of the week.

103. MANOR, RAHEL. Special Education (Symposium of Educators) (Haḥinukh ham'yuḥad (siḥah b'kenes m'han'khim)). In: D'rakhim, pp. 282 - 283.

In reply to Mikhael Natan's question (see abstract No. 99), the present speaker maintains that there is no conflict between acceptance and demand, since the former makes the latter possible. This applies to both special and general education. For special education is, as it were, a laboratory, some of whose results can be transferred to general education.

### VIII. YOUTH ALIYAH

104. GOTTESMANN, MEIR. On the Problem of the Changed Relations between the Kibbutz and Youth Aliyah (Liv'ayat hamifneh bik'sharim bein hakibbutz l'vein Aliyat Hano'ar). In: Alim. Spring 1971. pp. 13 - 18.

During the course of ten years (1960 - 1970) the number of Youth Aliyah wards in kibbutzim has dropped from 4,054 to 1,720. Adolescents with an average or higher level of educability at present find an increasing range of educational frameworks which are more attractive than those of the kibbutzim, while individual youths wishing to be educated specifically in a kibbutz make their own arrangements without the intermediacy of Youth Aliyah. Pupils classified as backward (for many of whom a kibbutz education has in the past been beneficial) today also apply to the Youth Aliyah's Absorption Section, but the number of kibbutzim prepared to take in such youths has declined drastically. The author gives several reasons which have apparently contributed to this decline, and suggests possible ways of re-establishing the former partnership between Youth Aliyah and the kibbutz.

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